The Christian Century

PUBLISHED WEEKLY

More on the Methodists

Editorial Correspondence

Literalism, Individualism and Billy Graham

By Reinhold Niebuhr

Search for Creative Image

By Harold Ehrensperger

MAY 23, 1956

In This Issue

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Coming Events

May 23-25. Third Annual Pine Mountain Institute of Christianity, Randolph, N. H.; theme: "Contemporary Theological Movements and Our Preaching"; Alfred Creager, Douglas Horton, Samuel Miller, speakers.
May 24-30. Presbyterian, U.S.A., General Assembly, Philadelphia.
May 25-26. Boy Scouts of America Annual Meeting, Cincinnati.
May 27-June 1. United Lutheran Evangelism Missions, Roanoke, Va.; Hanover, Ont.
May 28-29. Southern Baptist Pastors' Conference, Kansas City, Mo.
May 28-31. United Lutheran New York and New England Synod Convention, Albany, N. Y.
May 29-June 4. American Baptist Convention Seminary Middlers' Conference, Green Lake, Wis.
May 30. Memorial Day.
May 30-June 2. Southern Baptist Convention, Kansas City, Mo.
May 31. Presbyterian, U.S., General Assembly, Montreat, N. C.
June 3-8. United Lutheran Evangelism Missions, Hartford, Conn.; Mount Morris, Ill.; Waco, Tex.
June 4-7. United Lutheran Synod Conventions, Canada (Port Colborne, Ont.); Pittsburgh (Greenville, Pa.)
June 5-7. United Lutheran Slovak Zion Synod Convention, Duquesne, Pa.
June 5-8. 1956 Christian Convocation and North Carolina Pastors' School, Duke University, Durham, N. C.; James A. Gray lecturer, John Knox; convocation preacher, Robert B. Pierce.
June 8-18. Trinity Seminary and Bible College (Evangelical Free Church) Summer Institute of Theological Studies, Chicago; Jerome Ficek, J. Barton Payne, leaders.
June 10. Children's Day (National Council of Churches Division of Christian Education).
June 10. Methodist Board of Evangelism Mission to America, Wichita, Kan.
June 10-15. United Lutheran Evangelism Missions, Cavalier, N. D.; Alaska.
June 10-19. Summer School of Liberal Adult Education, Grand View College, Des Moines, Iowa.
June 11-15. Wartburg Theological Seminary Pastors' Study Week in Pastoral Psychology, Dubuque, Iowa; Howard V. Hong, William E. Hulme, leaders.
June 11-17. Augustana Lutheran Church 97th Annual Synod, Moorhead, Minn.
June 11-July 20. Augustana Swedish Workshop, Rock Island, Ill.
June 12-15. Workshop and Conference on "The Christian and the Literary Scene," Wheaton College, Wheaton, Ill.
June 13. Japan International Christian University Foundation Board of Directors, New York city.
June 13-17. Lutheran Free Church 60th Annual Conference, Fargo, N. D.
June 13-18. Church of the Brethren Annual Conference, Eugene, Ore.
June 14-18. Methodist Northeastern Jurisdictional Conference, Ocean City, N. J.
June 14-19. Fellowship of Campus Ministry (Congregational Christian) Conference, Grinnell, Iowa.
June 14-Aug. 15. United Student Christian Council Work Camp, Coloma, Mich.
June 15-22. American Baptist Convention, Seattle.
June 17. Japan International Christian University Sunday.
June 17-20. Finnish Evangelical Lutheran Church (Suomi Synod) 67th Annual Convention, Ashtabula, Ohio.
June 17-22. United Lutheran Evangelism Missions, Newburgh, N. Y.; Mason County, W. Va.
June 18-23. Association of Council Secretaries, Lake Geneva, Wis.
June 20-27. Congregational Christian General Council, Omaha.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

IN A POEM written for his own epitaph, Robert Frost refers to himself as one who has been engaged his whole life long in a "lover's quarrel with the world." Whatever the poet's religion, that is a perfect description of the Christian's attitude. The Christian, his whole life long, is engaged in a "lover's quarrel with the world." Surely the quarrel part is plain enough. We quarrel with all those elements in us and in the world which lead us to war when peace is possible, which keep some men starving when all could be filled, which mete out injustice where justice is available, coercion where freedom goes begging, lies where the truth is at hand. It is our quarrel because it is God's quarrel. The cross of Christ tells us that God has a grievance with the world. There is something wrong with the world that has to be set right. The cross comes out of God's quarrel with the world. At the cross God sets right all those things in the world which he can no longer bear as they are. So we who are comrades of the cross are caught up in God's quarrel with the world. But let there be no hatred of the world in our prosecution of the quarrel. There was not in God's. "For God so *loved* the world that he gave . . ." God redeems because he loves that which he first created. So our criticism of the world is not renunciation of the world; our dissatisfaction is always within affirmation. We do not summon God's children from the world, but sing out to them that in and with the world they can be restored to him whose lover's quarrel with the world is the history of the world.

Our Lover's Quarrel With the World

Almighty God, who hast created man in thine own image; grant us grace fearlessly to contend against evil, and to make no peace with oppression; and that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations to the glory of thy holy name, through Jesus Christ our Lord. Amen.

After a George A Talmadge?

SENATOR GEORGE's resignation and the probability that he will be succeeded by former Governor Herman Talmadge marks one more step in the steady decline of southern leadership in Congress. The retiring head of the foreign relations committee of the upper house was a man of integrity whom it is not difficult in these times to call a statesman. Until recently he could generally be counted on to take a position which seemed to him to be in the national interest. When the threat of the Talmadge candidacy began to loom large a few months ago, he began to hedge on long-term foreign aid and lent his name to the irresponsible manifesto of southern congressmen on the Supreme Court decision desegregating the schools. But it was obvious that his heart was not in this kind of politics and that it would not be likely to save his seat in the Senate. Mr. Talmadge attacked his record of bipartisanship and played up to the antiforeignism of rural Georgians by denouncing "global give-aways." Talmadge has also taken advantage of the tension over the segregation issue to inflame race prejudice and hammer on state's rights. On this kind of platform he can probably ride into power, since the county-unit system of voting in Georgia operates to cut down the value of the votes of city people. Judged by his record and his recent statements, the prospective new senator from Georgia could turn out to be another Huey Long. He is a comparatively young man, and will presumably hold the office for many years. Meanwhile Senator George becomes our ambassador to NATO to carry out still undefined duties. Republicans are gratified that his appointment cancels the Democrats' charge that the administration has appointed no members of their party to high posts, although it insists our foreign policy is bipartisan.

Colombia Closes More Protestant Churches

RELIGIOUS PERSECUTION has taken a turn for the worse in Colombia. According to the authoritative Committee on Cooperation in Latin America, all forms of Protestant activity have been ordered closed in the mission territories which make up three-fourths of the area of the country. Thirty churches were closed in the fortnight preceding May 7 and seven Colombian pastors were thrown into jail. This stepped-up campaign of repression began in January of this year, when a government order forbade Protestants to meet in private houses for worship and denied freedom of speech to ministers by forbidding them to "attack the official religion of the nation—Roman Catholicism." Whole districts of some provinces are closed to Evangelicals on the ground that they are reserved for the Roman Catholic religion. (See news item on page 654.) The general pattern of persecution, which in recent years has brought the destruction of

scores of churches and death to several Protestants, suggests a plan to scourge the Evangelical faith out of all rural areas and concentrate it in a few cities. The Evangelical Federation of Colombia, which has refused to be overwhelmed by overwhelming power, made May 13 a day of fasting and prayer for the pastors and believers who are suffering in prison, for the three meetings planned to celebrate the centenary of Evangelical work in Colombia, and for "new dedication on the part of each one of us to serve and glorify God." We join these prayers and hope the Christian world will work without ceasing until this medieval tyranny is dethroned.

Proportion of Christians Smaller in the World

WHILE THE total number of Christians in the world has increased since 1929, the proportion of Christians in the population of the earth has shrunk from 37 to 32 per cent. A useful survey of the world outreach of Christianity appearing in the *New York Times* for May 14 gave these figures. Like all such statistics, these must be taken as only the broadest approximations, but they are still instructive. In 1929 the population of the world was estimated to be 1.8 billion and by 1953 it was about 2.5 billion. The total Christian community in 1929 was 682 million; in 1953 it was 787 million. All of the net gain was Roman Catholic. One aspect of these statistics which commands reflection is that in these 24 years the number of Roman Catholics is reported to have risen from 331 to 458 million, while the number of Orthodox fell from 144 to 129 million and the number of Protestants from 206 to 200 million. The political developments related to the rise of communism have contributed to this comparative and absolute decline of the non-Roman Catholic population. The submergence of eastern Europe by Russian expansionism hit Protestants so much harder than Roman Catholics that charges have been made in Germany that some of the arrangements must have been designed to bring that result to pass. Declining Western influence in Asia has adversely affected the Christian missionary enterprise. The conflict over color and the eclipse of the colonies of Western nations by the rise of nationalisms have also taken their toll. One useful result of the publication of these figures should be to make Christians of all traditions a little more circumspect in their claims concerning the status of the Christian faith in the world. It is still a minority which must make up in dedication, zeal and intelligence what it lacks in numbers.

Churchill Opens Door to Russia

AT A TIME when the future of the North Atlantic Treaty Organization is being studied by the "three wise men" who were appointed for that purpose at the recent meeting, Sir Winston Churchill offers a challenge of major importance. He who showed the postwar world its own painful realities in his "iron curtain" speech at Fulton, Missouri, now has new realities to discuss. In his first important address since he retired as prime minister, made at Aachen, Germany, when he received the Charlemagne prize, the first citizen of Europe discussed NATO and said: "A new question has been raised by the recent Russian repudiation of Stalin. If it is sincere, we have a new Russia to deal with, and I do not see myself why, if this is so, the new Russia should not join in support of this solemn agreement. We must realize how deep and sincere are Russia's anxieties about the safety of her homeland from foreign invasion. In a true unity of Europe, Russia must have her part." He then pointed out that "Poland is benefiting by the new situation," that "Czechoslovakia may recover her freedom" and, "above all, Germany will be reunited." He said the unity of Europe could not be secured by violence: "The only unity that might come from violence might be a unity of ashes and death." He pointed out that in addition to NATO, various other associations are working toward the common goal. In his conclusion Sir Winston returned to his main idea: "I repeat that the spirit of this arrangement should not exclude Russia and the east European states. It may well be that the great issues which perplex us, of which one of the gravest is the reunification of Germany, today can be solved more easily than they can by rival blocs confronting each other with suspicion and hostility. That is for the future. Let us go forward to it by reinforcing patiently and surely the arrangements which we have so far achieved." We quote the great Briton's words at such length because there is much sense in Emil Brunner's identification of Sir Winston as the only living statesman who moves ahead of history—and because we hope his new words may be the pivot on which history will slowly turn, as it has on words of his in the past, toward a happier destiny than a "balance of terror."

Why Increase Our Military Aid?

IT IS FREQUENTLY said that this is no time for relaxing our vigilance in international affairs, even though the Russians are singing a different tune. But what reason can possibly be cited for tripling the military aid we are giving to friendly governments? The administration has asked, rightly in our view, for an increase in funds for foreign aid. But the assistant secretary for defense says $3 billion of the requested $4.9 billion is to go for military assistance. Last year Congress appropriated $2.7 billion for foreign aid. That sum included $1 billion for military purposes. Secretary Gordon Gray told the Senate foreign relations committee that the recent changes in Communist tactics "provide no basis for relaxing collective security arrangements." Yes, but do they provide reasons for tripling those efforts? Is the danger three times as great as last year? Senator J. William Fulbright branded the administration move in designating so large a portion of the entire sum as "militaristic." Perhaps, but the reason may lie in another direction altogether. In the absence of any visible threat of a kind to justify this increase, or of any explanation except that part of it was for advanced weapons, we wonder if the explanation may not be found in the domestic economic situation. After previous wars shipyards continued to turn out unneeded and even obsolete types of destroyers and other battle craft just because employers were making sufficient profits and employees were drawing down high wages and between

them they had sufficient influence in the right places in Washington to keep the orders flowing. Is this the case today? We support the administration's expanded program of foreign aid only because we believe it should help create stronger economies and raise living standards in the recipient countries. We certainly are not in favor of this big increase in military aid which the Senate hearings have revealed is planned. We would rather see the entire measure defeated than that military assistance funds should be tripled. And we believe most supporters of increased foreign aid agree with this position.

Race Discrimination a Very Costly Vice

"THE SINGLE most underdeveloped human resource in the country," according to a study made at Columbia University, consists of 15 million Negroes. Entitled "The Negro Potential" and published by Columbia University Press, the 144-page findings of this project, which was initiated by Dwight D. Eisenhower when he was president of this school, credits the armed forces with revealing what Negroes and other minorities can do when they are given a chance. Commenting on the "amazing rapidity" with which desegregation was accomplished in Korea under fire, the report says: "The armed forces have not only strengthened the nation by strengthening themselves but have taken leadership in showing the nation what good will and determination can accomplish." It estimates that if Negroes were granted equality of opportunity in education, they would double the number of Negro young people able to graduate from high school and increase the number of college graduates from 9,000 to 23,000.

Doctors Report on Faith Healing

HOWEVER HEDGED in tradition the Church of England may be when it handles some of its problems, its leaders face contemporary issues with directness and vigor. The Archbishop of Canterbury trod heavily on aching political toes when he told the prime minister what everyone was thinking about British action in Cyprus, and the archbishop has not bothered to apologize. More recently, Dr. Fisher stung somewhat brassier sensitivities when he let go a blast at juke-box religion and its callow, keening priesthood. The same forthrightness characterizes the church's treatment of even broader problems. While American churchmen still blush and blench at the discussion of homosexuality in and out of the church, the Church of England in committee has already investigated, analyzed, and now can consider factually and intelligently the whole vexing problem. While American churchmen were still flinging absolute yeses and noes at each other about faith healing, the Church of England was coolly sensible enough to ask the British Medical Association to do an impartial and professional study of the facts. The balanced character of the report earns credence for its findings. There is no open-mouthed marvel at miracles, but neither is there refusal to admit that some few cures are "at present inexplicable on scientific grounds." There is no materialistic refusal to consider the therapeutic efficacy of faith, but neither is there any suggestion that medical skills are not an important part in the divine economy. Enough of the miracles investigated proved susceptible of natural explanation so that the doctors concluded that there is little room left "for miraculous cures of organic disease by the methods of spiritual healing." Yet the doctors were equally positive that "many aspects of healing are still outside our present knowledge and this we should honestly and humbly admit." Doctors and ministers obviously are left with jobs to do. They are plainly not the same job, but they are in the same service. The committee invited three Roman Catholic doctors to participate in the study. "It is a matter of regret that none was able to accept."

Record Interest in American Indians

WHEN THE Protestant churches in the United States enter upon a mass education project, some of the by-products are as astonishing as they are unexpected. During the past several months the churches have been studying the situation of Indian Americans. This required maps and pamphlets and books, some of which were produced by the interdenominational Friendship Press, some by denominational publishers and some by government offices. The little office of visual aids and publications of the Bureau of Indian Affairs, located at Haskell Institute, Lawrence, Kansas, had no advance warning anything unusual was about to happen. Then last fall, right out of the blue, hundreds of letters per day began to arrive with orders. Stocks of materials which would normally have been sufficient for months were exhausted in weeks. Reprinting orders could not provide materials to keep up with the demand. A great many orders arrived for materials which had long been out of print. For a time two clerks were employed to do nothing but return remittances. Additional help was secured to keep abreast of the orders, which for several months averaged 800 per day. Frequently the office fell days or weeks behind the demands. Where a given item was ordered in quantity, Haskell often had to send only a small portion of what was wanted. By April this one office had filled 73,000 orders, and the flood was slowing down. "We are not complaining about this flood," says Martha Bone, who is in charge of the office at Haskell, "and we hope others are not irritated. We did our best to serve everyone, and could have done much better had we been consulted before our materials were listed. . . . I am very happy for such a tremendous interest in Indians. This has been a marvelous year of learning and understanding." We hope the churches have learned something about cooperation as well as about Indians.

An Announcement

Edward F. Owen, Jr., has been named circulation manager of The Christian Century and other publications of the Christian Century Foundation. Mr. Owen comes to these responsibilities from the department of publication

and distribution of the National Council of Churches. He formerly was connected with United Air Lines and with the Missouri state department of resources and development. He is a graduate of the University of Missouri school of journalism and is a "ruling elder" in the Second Presbyterian Church of Oak Park, Illinois.

THE CHRISTIAN CENTURY FOUNDATION.

General Conference: Cont'd.

[EDITORIAL CORRESPONDENCE]

ONE POSITIVE WAY to look at what the Methodists did about their race problem while assembled in the 1956 General Conference at Minneapolis was to emphasize the initiative of the conference itself in doing *something*. That something, which loomed so large at Minneapolis, according to the usual laws of perspective looks smaller the farther away you get. It is not just distance that restores proportion to the whole action; it is the silence after the tumult which brings soberer sense.

There was so much noise around the action simplifying local option on jurisdictional segregation that most of us were carried away. Partly, there was the heady sense of a conference taking its own lead, doing more than had been asked by its counselors. Beyond that, however, there was all the excited advertisement of the Holy Spirit. His presence was frequently identified, his action in the local option decision was confidently proclaimed. There was no great mystery about this notably free agent of God, the way he was handled in the Municipal auditorium. On the spot, his activity was recognized and his benediction asserted. No wonder we were all excited. Outside the most ecstatic cults, the action of the Holy Spirit is usually seen in retrospect, and judgments on his influence are usually *ex post facto*. It was exhilarating to be among Methodists who didn't have to wait to know what God had done.

But in the silence since, one has wondered about all that exultation over the Holy Spirit. Something was missing. Usually, awareness of the will of God brings penitence for what has not been done, at least balancing the joy for what has been accomplished. There wasn't much such penitence uttered at Minneapolis—precious little penitence that this makeshift, stop-gap action was the best that could be done. Now no one wants empty breast-beating. We have all had more than enough of that. But here was a case where moderate breast-beating would have been at least as in order as the immoderate back-slapping that took place. What joy is there in heaven over any of the great churches which, acting in love, put themselves well in the wake of civil law?

I

But anyway, the conference did do more than was expected or advised. The conferees took a breather, working almost two days on a whopping new budget—missionary funds were upped from $30 million to $49 million—and then took bit in teeth to plunge their own way through the woman-clergy thicket.

All advance information from the conference committee considering the 2,210 petitions on clergy rights for women suggested that recommendations for some extension of those rights would be brought to the floor. Until now, the Methodist Church has authorized the ordination of women as "lay supply pastors" but denied them a place in the regular "traveling ministry" of the church. In practice, this has meant that the 350 women supply pastors have been invited to take left-over, hard-to-fill pulpits, and often not to serve at all. Those urging full clergy rights for women were pushing for a change in regulations which would list ordained women in the regular traveling (Methodese for "settled down until moved") ministry, making them regular conference members, eligible for any pulpit and assured of assignment to some parish. Against that, of course, were other Methodists, men and women, who thought that even the existing halfway regulations went too far.

So the recommendation that finally came to the General Conference was to go another halfway beyond the present halfway: three-fourths rights. The committee, headed by James A. Chubb, minister from Grand Island, Nebraska, recommended full clerical rights for women—but only for unmarried women and widows. In presenting the committee report Marvin Stuart, minister from Palo Alto, California, observed: "We recognize this would still be discrimination and still be a compromise to some, but it seemed to be the most effective step that could be taken at this time."

Not to the conference did it seem so. J. Dewey Muir, minister from Jacksonville, Illinois, spoke for a vigorous minority which opposed any change in the arrangements then existing. "It would open the way to the appointment of women ministers to any church in Methodism," he reminded the delegates. Methodist churches don't "call" ministers; pastors are visited upon them by episcopal appointment. And no matter how skilled as a preacher a woman may be, Mr. Muir warned, many churches "just don't want a woman." Yet if any women are admitted to the regular traveling ministry, they *must* be appointed to a church by the bishop.

Attorney Leonard D. Slutz of Cincinnati suggested that women be given equal conference membership with men, but that the bishops be given authority to leave women ministers without appointment if no parish was found for them. Joe E. Bowers, minister from Tulsa, Oklahoma, was against any modification of the previous regulations. He approved the principle of equal privileges but was stopped by the fact that "theory is one thing, practice is another."

Battle lines did not coincide with sex lines. Mrs. Henry D. Ebner, a lay pastor from Atlantic City, New Jersey, saw no need for new legislation. "I feel we already have far more rights than men ever had. . . . As a woman, as a local pastor of a church, I've never felt the church was discriminating against me." It was her point that before the conference moved to approve women as regular clergy, each delegate himself should be willing to say he would accept a woman as his pastor, a woman as his district superintendent, a woman as his bishop.

Strangely, though the proposed changes in the discipline were the new element, the excitement of rash novelty circled most around the statements of those who wanted

no change. In religiously democratic, increasingly matriarchal America, the obvious and acceptable action was the equalizing one. The surprise, the shock, the radical air was all around those who would hold back.

But there was no resisting the trend. The democratic tide was in full flood. Mrs. Edwin S. Anderson of Medford, Massachusetts, argued that the church was "losing much valuable leadership" by its restrictions against women. She dismissed the difficulties mentioned as "hypothetical and magnified out of all proportion to their importance."

Ashok B. Singh of Calcutta, India, who said his country usually looked to America "for inspiration and guidance" in progress, was "amused to come from backward Bengal, championing full clergy rights for the all-powerful American woman."

So it went, back and forth: parliamentary maneuvers, proposals and counterproposals, plans to scuttle the proposal, to moderate it, to beef it up. Finally, though, it was the motion of Zack T. Johnson, president of Asbury College, which carried the day. First, William H. Alderson, minister from Bridgeport, Connecticut, moved to wipe out the committee's limitation of full clergy rights to unmarried women and widows. Then Dr. Johnson moved the substitute report which was finally approved, giving all women positive equality with men in filling the church's 40,000 pulpits. The first vote to get the substitute a hearing was close: 389 to 297. But after all the argument the Johnson substitute swept through easily.

Central Jurisdiction Bishop Willis J. King of New Orleans, who was presiding, announced, "This amendment grants full clergy rights to women." Only then did Georgia Harkness, respected Methodist theologian and long acknowledged the leader of the lady lobby, go to a floor microphone to explain her unexpected silence during the long and hectic session. "The Bible says that there is a time to speak and a time to be silent. This was the time for me to be silent." And she smiled, and she sat down.

II

There is no telling what the Old Testament worthies—not to mention Paul—would think of all this. It is at least remotely possible that, remembering some of their own doughty women, the men in the Old Testament would appreciate the new step more than will some Continental theologians of the Old Testament. Even the prophets, who might otherwise worry about what will become of church aggressiveness with the accommodating graces of perfect ladies in the pulpits, would have been reassured by certain of the women at Minneapolis who were more prophetic in their protests during the race discussion than many of the men.

However they reacted to this decision on the sexes, though, our Hebraic fathers in the faith would be enthusiastic about one other action of the General Conference which returned the church to earliest fundamentals. Cutting around centuries of Roman misinformation and misinterpretation, the delegates reassessed human sex action itself in terms far nearer the biblical understanding. What the delegates actually did was to add a sentence to the Methodist *Book of Discipline:* "We believe planned parenthood, practiced in Christian conscience, may fulfill rather than violate the will of God." H. Hughes Wagner, minister in Springfield, Massachusetts, presented the statement, and without discussion or dissent it went through. Whether they knew it or not, the delegates were commenting on more than birth control by their action. In the most enlightened way, the Methodists continued the accelerating Protestant movement around fraudulent Roman constructions, back to a biblical sex ethics.

As a matter of fact, enlightenment came in for generous attention at Minneapolis. To bolster their 116 church-related colleges and universities, the Methodists set up fund-raising machinery which will try to dig out an extra $48 million for education in the next four years. The ten existing seminaries were scheduled for expansion. Two new seminaries were planned: one for Ohio, one in the Kansas-Nebraska-Missouri area. And $1 million was set aside for establishment of the first Protestant "school of international service" in Washington, for the training of diplomats and foreign service personnel. This could be one of the most significant actions taken at Minneapolis. Certainly, bracketing it with the conference's strong condemnation of liquor, it will be one of the most interesting.

In contrast with all this commendable enthusiasm for higher education, however, the General Conference also approved plans for a new journal which doesn't look in the same direction at all. The special issue of *Together,* put out for the General Conference, would diseducate a denomination as fast as its colleges and universities could educate it. "Chummy," the young Methodists are already calling *Together,* and their laughter is terribly embarrassed. Methodists, who once had to contend with a caricature of themselves as superficial, hail-fellow-well-met Christians, seem in their new magazine to be bent on inhabiting the caricature. All is breadth and sweetness and light. There is no hint of the depth and the bite which educate. The indignant Methodist journalists, who voted against the new journal but had small chance to voice their protest at this General Conference, know that the expense of a church paper is not justified if it simply confirms and amplifies happy impressions. Problems have to be faced and questions asked, too. But maybe that will come if the right pressure is applied. Meanwhile, let me last-gasp a protest against the full-color pinup of Jesus on page 41. A very adolescent endocrinology is somewhere involved in the millions of such curly-lashed effusions doodled by schoolgirls, but what is just a stage in loose-leaf notebooks comes perilously near blasphemy in a shiny new church journal.

The fact is that a great denomination should have a great magazine, but it takes more than a million subscribers and a $2.6 million annual budget to create it. It takes a renewed acquaintance with the church's history and a revitalized appreciation of its fathers and their faith. It takes new sightings on the Reformers and, beyond them, on the New Testament. Methodism is the largest Protestant grouping. Its influence on the church and on the world is incalculably great and, in the long run, incalculably good. Perfection is in its theological antecedents. If this church at large will be as diligent and as energetic in its handling of imperfections as this conference generally was, there are no limits in sight to its growth and usefulness.

T.A.G.

Literalism, Individualism and Billy Graham

By Reinhold Niebuhr

MANKIND, in its intellectual, including its theological, history, must frequently rethink itself and ask whether it has not discarded some truth with the error which it was intent on discarding. The development of theological thought from "liberalism" to "neo-orthodoxy" is a case in point.

The end of the First World War represented the effective end of the "liberal" world view, particularly the conceptions of human nature and human history, which were directly or indirectly inherited from the Enlightenment's view of the perfectibility of man and of historical progress. Christian theology had accommodated itself too much to this secular world view and tried to fit the Christian truth into the modes of thought generated by the Enlightenment.

This theological dependence upon the Enlightenment produced a "Christian liberalism" which seriously misinterpreted the human situation. It substituted the idea of historical inertia for the concept of original sin, and therefore obscured the fact that the sin of man was a corruption of his freedom and would be the constant concomitant of man's growing historical freedom. It tended to place the seat of virtue in the mind of man, and therefore could not come to terms with the integral human self in both its majesty and its misery; that is, in both its indeterminate freedom and its perennial corruption of that freedom for egoistic ends. Having made reason and history the means of redemption, it had no real place for the biblical doctrine of redemption. And having interpreted history in Hegelian terms, it had no real place for revelation; that is, for the invasion of the historical by an absolute word of God.

Biblical Christ Not Needed

Consequently, the Christology of liberal Christianity departed from the classical and biblical Christology. The Christ of the Bible was not needed in the modern schemes of redemption. It was the more convenient to rid theology of this Christology, since the "preaching of the cross" had been a perpetual scandal long before the modern day. It had challenged classical rationalism as much as modern historical rationalism. It had insisted that a character, event and drama in history were more than an event in history, were the revelation of the divine judgment and forgiveness toward man and mankind. It had demanded faith and commitment of the whole person, beyond the necessary deductions of pure reason. It had also demanded the recognition of sin, repentance being the precondition and concomitant of faith. It was, in short, offensive to every type of "immanental" thought and moral consciousness.

Unfortunately, the elimination of this scandal from Christian preaching sacrificed the very heart of the gospel and led to misinterpretations of both human nature and human history—in fact, to misinterpretations of everything which had to do with human freedom, its responsibilities, its decisions and commitments, its corruptions and the concomitant guilt. It must not be obscured, of course, that there were many forms of "evangelical liberalism," which preserved much of the essential gospel. But on the whole "liberal Christianity" was a capitulation to the spirit of the Enlightenment, whether that spirit expressed itself in Hegelian or in Kantian rationalism.

The "neo-orthodox" revolution against this theological capitulation was undoubtedly initiated by Kierkegaard's polemic against Hegel and his justification of the Christian revelation as a necessary source of man's self-understanding. Man could not understand himself as a person without knowing himself to be a sinner in need of forgiveness. There were, of course, many types of "neo-orthodoxy." The most forceful and creative influence in theology was that of Karl Barth.

Barth's Attitude Toward Scripture

Barth influenced all of us who stood in the neo-orthodox tradition, though many of us were embarrassed by the tendency toward literalistic orthodoxy which he did not so much promulgate as encourage among his disciples by a kind of irresponsibility toward the problems of interpreting the Scriptures honestly in terms of the knowledge which historical sciences had brought to the analysis of the books of the Old and New Testaments. Karl Barth was essentially irresponsible toward this problem, for he insisted that it was necessary to accept the Scripture *en bloc*, even though he allowed himself the freedom of suggesting that the story of the empty tomb was in the category of "saga" and that the Genesis stories were *Urgeschichte*. His disciples were usually not so sophisticated or so disingenuous.

This brings us to the first point of our complaint: that we are in danger of sacrificing one of the great achievements of "liberal" theology; namely, the absolute honesty with which it encouraged the church to examine the scriptural foundations of its faith. This honesty involved not only loyalty to the truth but also fidelity to the standards of the whole modern world of culture, which rightly insisted that no facts of history could be exempted from historical scrutiny in the name of faith. Christianity was a historical religion. It rested upon the facts of history as interpreted by faith. But the faith would have to be profound enough to remain secure, even though peripheral myths with which former ages surrounded the truth of faith in the hope of validating it were disproved. In short, this honesty toward the scriptural foundations of the faith was not only an act of loyalty to the whole enterprise of modern culture; it was also a method of purifying the Christian faith. For this honesty made it imperative for

the believer to accept Jesus as the Christ because the revelation of God in Christ validated itself to him existentially and did not require the confirmation of "signs and wonders."

It is this distinct gain of liberal Christianity which is now imperiled, with the general loss of the prestige of liberalism and the general enhancement of orthodoxy. Perhaps the gradual ascendancy of "ecumenical" concern has contributed to this development.

Religious Purity and Honesty

The ecumenical movement is not explicitly orthodox; but the general presuppositions of the worldwide church certainly give stronger support to a traditional orthodoxy than to any formulation of the Christian faith which is partially determined by the disciplines of modern culture —which therefore takes Bultmann's questions about the nature of the kerygma seriously, even though it may not agree with his answers. At any rate, the general influence of ecumenical relations is to subordinate those questions about history and the history of "God's mighty acts" in Christian revelation which embarrass the more uncritical believers.

The net result of this tendency must be to widen the chasm between the Christian faith and the modern mind at the precise moment when the modern man is shaken in the alternatives to the Christian faith which he once took for granted. But he presumably remains a modern cultured man, who has scruples about believing incredible "facts"; and he probably finds those very facts, which some desire as validation of the gospel, hazards to true belief. But he is not deaf to the essential kerygma, which is that "God was in Christ reconciling the world unto himself." Religious purity is, in short, related to historical honesty. Surely this is a treasure of "liberalism" which we cannot discard and which, if discarded, we must restore.

Social Concern in Peril

But another treasure of "Christian liberalism" deserves the same consideration and prompts the same questions about a too hasty rejection. That is the social concern of liberalism, which in America usually was called the "social gospel." The social gospel made the mistake of assuming that the Christian could express his social responsibility merely by applying the love-commandment to the larger, rather than to the more personal and intimate, relations of life. Its defective analysis of human nature made it oblivious of the relation of love to justice and of the factors of interest and power which must be reckoned with in any system of justice. In modern parlance, it lacked "realism."

But it was infinitely more realistic than the pietistic individualism which it replaced. This pietism was completely irrelevant in the social life of Europe except, of course, that it was superb in prompting attitudes and acts of personal charity. In America pietistic individualism grew to great strength through frontier evangelism and was ambitious to become socially relevant. Insofar as it generated disciplined and responsible individuals it did become indirectly relevant. But it was a source of illusion wherever it interpreted the problems of justice in America's growing industrialism as merely the fruits of a lack of individual discipline. It became particularly dangerous when it interpreted the differences between wealth and poverty as due to diligence on the one hand and sloth on the other hand.

Many of us, in our strictures against the social gospel, have forgotten the religious irrelevancies from which it saved us. This pietism, invariably coupled with perfectionist illusions, knowing nothing about the Reformation's restoration of that part of the gospel which revealed the moral ambiguity in the life of the redeemed, is still powerful in the evangelistic traditions of the American churches. It has come to our notice in our own day because it has a personable and honorable exponent in the person of Billy Graham. Graham has proved himself an able ambassador of American good will in the Orient and a good ambassador of Christ to Europeans, who are not inclined to accept anyone from America with sympathy. He has incorporated many of the social gospel's concerns for social justice into his pietism. And, though a southerner, he has been rigorous on the race issue.

Graham's Pietistic Moralism

Nevertheless Graham still thinks within the framework of pietistic moralism. He thinks the problem of the atom bomb could be solved by converting the people to Christ, which means that he does not recognize the serious perplexities of guilt and responsibility, and of guilt associated with responsibility, which Christians must face. No human goodness can heal the predicament of man, for which the gospel of divine forgiveness is the only final answer. There are no perfectionist solutions for the problems of an atomic age—or indeed of any age in which men have accepted responsibility for the justice and stability of their communities and civilizations, and yet have had the grace to measure the distance between the divine holiness and all fragmentary human righteousness.

Something of the same individualism associated with social awareness is revealed in Graham's discussion of the "seven deadly sins." He comes to the last sin, "avarice," and points out truly that this is the particular sin of Americans, living in their "economy of abundance" and tending to forget that "life consisteth not in the abundance of things a man possesses." But having dealt with this sin of a whole culture he irrelevantly presents Christian salvation as a kind of magic panacea, with the assurance that the "blood of Jesus Christ" can save us from this sin too. There is nothing here about the temptations to which even the most devoted Christians are subject in a very wealthy nation.

Something of the same weakness of individualism and pietism is revealed in Graham's attitude toward our large cities. He is inclined to castigate them for their sins, as if the evils of inevitable sexual vice were their only defects; and he does not give due regard to the achievements of community, despite technical mass culture. Certainly our cities, as well as our whole technical civilization, can be "redeemed" by no simple perfectionist devotion of a few or many saints. They and it are redeemed by the devoted services to the community of many people of different and indifferent religious persuasion.

The common services which the pious and the secular make and must make toward a tolerable community and

for the preservation of a civilization must be recognized. There is a danger of obscuring this fact in all evangelistic efforts. The ultimate religious commitment is a personal and individual one, and it can therefore be most effectively made by a pietist who narrows the vision of religious awareness to highly personal dilemmas and needs. Hence the pietistic evangelist is probably most effective among individuals who have pressing personal, moral and religious perplexities.

'Other Sheep' Must Be Respected

Meanwhile, however, there are many Christians and non-Christians who are committed to tasks and responsibilities and are involved in common human dilemmas which are not to be comprehended in any neat formulas of salvation. We assert as Christians that the message of Christ is a source of grace and truth to all men either in their individual dimension or in the social dimension of their existence. But we must also have a decent modesty and humility about the righteousness of those whose common decencies contribute to our security, whether or not they have solved the ultimate mystery through faith or have made an ultimate commitment to Christ. The mystery of the human and the divine is greater than is surmised in our philosophies. It cannot be measured by the neat formulas to which Christian orthodoxy is frequently reduced, any more than it can be exhausted in even the most elaborate theological systems. If the evangelistic effort tempts us to draw pharisaic lines between the righteous and the unrighteous, that is perhaps not so much the fault of the evangelist—particularly if he be as modest as Graham—as it is the dilemma of the Christian faith itself, which is bound ultimately to ask for a personal commitment but must always be aware that the grace of God is not bound by any of our formulas of salvation, that the Lord has "other sheep which are not of this fold."

The personal achievements of Graham as a Christian and as evangelist should be duly appreciated. But they do not materially alter the fact that an individualistic approach to faith and commitment, inevitable as it may be, is in danger both of obscuring the highly complex tasks of justice in the community and of making too sharp distinctions between the "saved" and the "unsaved." The latter may not have signed a decision card but may have accepted racial equality with greater grace than the saved. We must, in short, bring Christian evangelism into correspondence with the breadth and complexity of our social obligations as apprehended by any form of classical Christian faith, and at the same time into conformity with the Reformation insights, or better still the biblical truths about the precariousness of the virtues of the redeemed. That will make us fit fellow workers with decent secularists in the common tasks of our civilization.

No Simplifying of the Gospel

All this can be done without detracting from the imperious claims of the gospel upon the conscience of the individual, who transcends every social situation and communal destiny to face the mystery of the divine judgment and mercy. The humble parson who tries to be a mediator of the divine grace and the ordinary services of the church may have a better chance of doing this and presenting the gospel in its full dimension than the professional evangelist, however gifted.

But whatever the church may do to spread the gospel, it must resist the temptation of simplifying it in either literalistic or individualistic terms, thus playing truant to positions hard-won in the course of Christian history. We cannot afford to retrogress in regard to the truth for the sake of a seeming advance or in order to catch the public eye.

The problem we are considering really transcends the question of the validity of highly individualistic evangelism, which the frontier tradition in America has made particularly popular among us. The problem is whether, in the course of our history, the church can absorb what is valid in the modern "liberal" attitude toward history and yet preserve what is valid in the Reformation's rediscovery of the biblical message of redemption. That message did not make the sharp distinction between the virtues of the redeemed and unredeemed which modern pietism makes. The Reformation knew of the equal need of all men for divine forgiveness. Its interpretation of the Christian faith did not encourage simple answers to the complex questions of social order and justice. It recognized the fragmentary character of all human virtue and the finiteness of all human knowledge. Such a message of Christ is relevant to the perplexities of an atomic age without presuming to offer Christians a simple way out of common human dilemmas. It knows that the ultimate dilemmas are universal and that the judgment of Christ is always relevant to both the righteous and the unrighteous.

Performing Lion

EDITOR THE CHRISTIAN CENTURY:

SIR: Listen to a short poem—short, but it starts long, long thoughts. It is by that Irish magician with words Lord Dunsany, in the *Saturday Evening Post* a few weeks ago, entitled "Dirge for a Performing Lion." There is a wonderful legerdemain with language, portraying the King of Beasts as he was in Africa, with muscles able and ready to "leap as swift as a waterfall," eyes to peer through the jungle darkness, and a "mane of splendor." He has memories of Africa, where he "walked in the morning light like a king in gold." And then comes the crushing anticlimax: "He sits upon a barrel and drinks tea."

It is a picture for the imagination. But it is hard to keep one's thoughts from making an unscheduled detour from the subject of a captured lion to the subject of the church. This might be a good poem to put on the church calendar. Perhaps it would rank in importance with the announcement that Circle C of the Women's Society will have a tea Thursday at three p.m.

For like the lion on a barrel drinking tea, the church can revolve old memories, of the days when it "walked in the morning light like a king in gold" and the startled bystanders exclaimed, "These men who have turned the world upside down have come here also!" The church too had sinews able to make a sudden leap at evil. It could confront the powers of earth with an unterrified "We

must obey God rather than man." Thank heaven, the church still has sinews to leap into battle in God's holy war. The daring protests against racial injustice in South Africa by Michael Scott and Trevor Huddleston stir the blood.

But that only makes the more dismal the shabby anticlimax, when a church with these "bright memories" "sits upon a barrel and drinks tea." That picture brings to mind the recent comment of Leslie Weatherhead that "far too much Christianity is floated on afternoon tea parties." It does not always float; sometimes it sinks and drowns in oolong.

Benjamin Franklin once used aptly this metaphor of a forcibly tamed lion, when his "nice-Nellie" grandson toned down his autobiography because he thought the language not cultured enough. The angry Benjamin said: "He has drawn the teeth and pared the nails of my paper, so that it can neither scratch nor bite. It can only paw and mumble." Sometimes the gospel is mumbled.

Wouldn't it be exciting if the lion on a barrel drinking tea should really revive its golden memories and leap up from the barrel? In Section III of the report of the World Council of Churches' Evanston assembly we find these words: "In all these fields the real dangers are complacency, lack of imagination, and the dull sense of hopelessness that settles upon those of little faith." That is just what we were saying, in other words: the greatest dangers to the church are a barrel and a cup of tea.

How about starting the leap? One, two, three!

Yours, SIMEON STYLITES.

The Search for the Creative Image

By Harold Ehrensperger

NO SIGN of the times is more evident than the awakened interest in the relationship between the arts and religion. The artist is discovering that he needs religion to give him discrimination, to help him find depth and meaning. The religious leader is discovering that without good art he cannot communicate what he feels is imperative for his generation in ways that influence man's destiny and give his life purpose.

Evidence in the Churches

A few years ago the National Council of Churches established a department of worship and the arts. Its purpose was "to identify and encourage a vanguard of men and women qualified to interpret the significance of contemporary art for the believer and able to make contact with the influential movements of our time in art, literature and criticism . . . to foster a common understanding of the problems involved, to build bridges of conversation for the vanguard with the appropriate secular groups, to open channels for its witness and impact in the life of the churches as well as in society at large."

The commissions of this department deal with music, architecture, art, literature, drama and worship. Last fall the department issued a general statement on art and religion, which was commented on in the December 7, 1955, Christian Century. The various commissions are now at work on more detailed statements defining the relationship of religion and the particular art form each represents.

The Roman Catholic Church has long nurtured the arts. In modern times, regrettably, it has often lent encouragement to inferior forms of artistic expression. Lately, however, there has been a marked renaissance of good taste, much of which can be attributed to the influence of *Liturgical Arts,* the admirable magazine published by what might be called the Catholic *avant-garde.*

The Protestant churches also are showing signs of appreciation for contemporary art. Some councils of churches have set up festivals of the arts and religion. The St. Louis festival, now in its second year, offers a distinguished program and has won interest throughout the city. St. Louisans are becoming conscious of the significance of the arts for religion.

The Protestant student magazines *motive* and (to a lesser degree) the *Intercollegian* have become media in which artists of the more recent schools find sympathetic treatment. It is a fact worthy of remark that the student movements of the churches began using art forms in their national meetings before the church in general took much notice of artistic expression. Today there is scarcely a national student or youth meeting that does not feature good art as an integral part of its program. Students are no longer interested in merely *using,* say, music or drama in their programs; they are concerned that the arts shall speak for themselves. And they have discovered that when the arts so speak they usually have something to say to the "condition" of the students.

When the World Council of Churches met at Evanston in 1954 the Chicago Art Institute put on an exhibition of religious painting and sculpture notable not only for its scope and significance but for its printed catalogue, which contained a definitive statement on art and religion by Paul Tillich and Theodore Greene. When *Life* magazine devoted an issue in its world religions series to Christianity, the art of the Christian world played a major part in the presentation.

Awareness in the Seminaries

Theological schools are introducing this subject by bringing to their faculties men and women who are concerned with art and its more profound meanings. At Boston University school of theology, for instance, a department of worship and the arts was initiated several years ago with the purpose of exposing students to the various artistic expressions of our own and other cultures. In the announcement of the formation of the National

Council of Churches' department of worship and the arts, Amos Wilder stated the case for the department at Boston as well as for the National Council: "What the social sciences can tell us about the contemporary scene needs to be completed by the deeper revelations mediated by the arts." The dehumanization of society, the impersonality of wide areas of life, the loss of community, the alienation and anxiety characteristic of our times, the loss of the loyalties and ideals which give men footing as they seek to orient their lives constructively—these and many more dilemmas, said Dr. Wilder, have been analyzed and dramatized in a succession of modern classics, and reappear in many works of art which also often provide sound leads to their solution. It is to open up students for the ministry to these insights that the department has been established.

Religion not only needs the depth and perspective that art can give; it must also find new and contemporary forms of expression for itself. No matter how excellent our theology, unless they are given effective expression our religious insights may remain bottled up in academic jargon. Men need to understand in order to respond. A religion imprisoned in incomprehensible words is sterile; it must have interpretation to free it and make it come alive in the world of today.

Art Makes Meanings Concrete

If so often men's actions are unrelated to their deeper and more serious nature, it is simply because the bridge between idea and action has not been built. Art can do that bridge-building. To this generation Picasso's "Guernica," for instance, says something at once profound and real about man's anguish and his revolt against cruelty and hatred. To the religious person who knows in his heart the meaning of obedience to the voice of God and yearns to have his fellows grasp the compulsion of that experience, comes a Shaw's or an Anouilh's drama about Joan of Arc, making concrete the idea of obedience. Or again, the meaning of the spirit of self-sacrificing love, when it is translated into the poetic form of I Corinthians 13 or into the figure of Jesus in a Rouault painting, is communicated more directly than is possible in any other way.

Like religion, art in its many forms—painting, sculpture, architecture, music, dance, drama, literature—grows out of man's search for ultimate meaning. According to Emil Brunner, art finds its foundation not, like science, in the created world, but in something beyond it. "Art is the child of longing for something else . . . it seeks unrealized perfection." In this sense, man seeks through art release from the accidental, meaningless, imperfect aspects of reality. Art at its best and religion in its finest expression have the same end. They are not escapes from reality: they are means by which reality is given significance.

Tawdry Art, Tawdry Religion

Good art and valid religious expression have often been separated, or have been brought together only in their weakest forms. The nightgown nightmares that so frequently pass for church drama, the hideous structures that house many a worshiping congregation, the familiar sentimental and insipid paintings of Jesus, the unsightly statues in numbers of Roman Catholic churches, the cheap, vulgar music that is so often used—these are art expressions that have made religion look tawdry and inconsequential for everyday life. The artist brings experience to life—and bad art and bad living are common in our world.

A speaker at a Wellesley College commencement suggested that reality has become so horrible that we do not wish to face it, in politics or in art, and so have taken refuge in the super-real. We have discovered that "we are more unobjectionable if we are nonobjective." But, as Nicolas Berdyaev said, good art, like all creative activity, frees man from the weight of the commonplace even while depicting the commonplace, and carries him into another, transfigured world. Art can be considered the function whereby the bodily nature of man is united with the psychical and spiritual—not to embrace some chimera but to enrich life and illuminate the commonplace. Art at its best can give man the impetus to make living itself his most satisfying artistic expression.

The Relationship Defined

If the student in the theological seminary is to understand art he must be given opportunities to express himself artistically. Through classes in art appreciation, dramatic production and writing, he learns to feel at home in the realm of the artist. A student-faculty project at Boston University is a magazine that prints creative work. Appropriately named *Kairos* ("creative moment"), it has been attempting to say what it thinks is the relationship between art and religion. One of its recent editorials may stand as a kind of constitution for the work in the arts at the school of theology:

> God created man as an expression of his nature. The image of God in man is that thinking, feeling, willing and loving which enable man to make a creative response to his creator. . . . This response is primarily manifested in creation of a meaningful life.
>
> The arts are uniquely valuable forms in which man may creatively express himself. As God's image is revealed in the creative activity of man, so man's own image is revealed in his works of art. Man's moral struggle, his desire for self-expression, his need to communicate to himself and others, his sense of present reality and his estrangement and longing for ultimate meaning are revealed in art. In his self-expression, the artist is not only revealing his own spiritual condition, but is also speaking to the general human situation, and often criticizing the society of which he is a part. When the artist speaks with sincere passion for that which he regards as most worthy of concern, he is participating in a creative experience which is religious. The religious value of art is not determined by the use of religious themes or subject matter, but by the degree to which the artist expresses himself in love and reverence and truth.
>
> No man is complete until he finds a way of creative expression as a unique self, revealing the image of God. Contemporary society, with its categorization of men as functions like nameless interchangeable machines, its distrust of exceptional men and ideas and its exaltation of the crowd in race and state, tends to crush the individual. . . . Faced with these pressures, man's creative inner motivation often lacks adequate outlet or means of development.
>
> Art and religion are the areas of culture which speak through history the truth that man must always regard himself as a person of the spirit, possessing the ability to discern moral and spiritual values and seeking fellowship with other men and God. Art and religion are man's assertion of the worth of these values in human society. Separated, they illustrate our culture's fragmentation. Together, they provide man with a means of whole response to his creator, in whose image he is made.

REVIEWS

Does It Again

THE CHRISTIAN AS CITIZEN. *By John C. Bennett. Association Press, $1.25.*

A BOOK by Dean Bennett is always a prize, not only for the significance of its content but for simplicity and readability. He is one of the few theologians who can express profound insights in easily comprehensible language and do an adequate job of interpretation in a *small* book. A generation ago we heard a good deal about the "humanizing of knowledge" and the value of brevity and conciseness in books written by scholars, but philosophical and theological books are still written mostly for the sophisticated.

This 93-page volume is one of the "World Christian Books" series, of which Bishop Stephen Neill is the general editor. Designed originally for translation into the languages of the " 'younger churches' in Asia and Africa and the islands of the Pacific," it is really an excellent book for Christian laymen in America who are ready to pursue boldly the social implications of the gospel.

The exercise of Christian citizenship is declared to be, "basically, an extension of Christian love to those aspects of public life which affect for good or ill the welfare of one's neighbors." Some readers may be startled to be told that the New Testament, in contrast to the Old, has "little concern for social institutions or public policies." This is because of the very slight political influence of the early Christian community and its preoccupation with the apocalyptic hope. The church therefore has had to find ways of making relevant to human history the profound social concern which informs the prophetic books and the teachings of Jesus.

In the late Middle Ages, Dean Bennett notes, the church, then at the pinnacle of its power in Europe, "partly tamed" the world in which it lived, "the world of feudal powers, of society ordered in different levels of privilege, of private property, even of slavery." But this was accomplished "at the price of identifying Christianity and the church too closely with its culture, and of tolerating too much that was unjust in society." The Reformation marked a growing cleavage between the church and the world; the secular order acquired an autonomy of its own.

Contemporary Christian concern, as contrasted with that of past centuries, centers in "the conviction that Christian responsibility for society includes a responsibility for radical criticism of the existing order." In this reviewer's opinion, those words contain what always was the core of the "social gospel"—which it has become theologically fashionable to discredit. However, the author sounds a salutary warning to zealous Christian actionists who are too ready with a "Thus saith the Lord" when dealing with specific problems. There are, he says, "many questions which can be settled neither by expert opinion nor by a clear Christian moral judgment." Nonetheless, decisions—some of them "fateful"—have to be made. Our assurance in making them is our "ultimate faith" in God as Redeemer, our confidence that "the future is in his hands," that "neither totalitarianism nor nuclear war can separate us from the love of God in Christ Jesus."

Of great importance is the author's insistence that the values which the exercise of Christian citizenship must conserve are values on which "Christians have no monopoly." Much time has been fruitlessly spent in the effort to isolate elements that are uniquely Christian in our central value system. "Christians," says Dean Bennett, "must thank God for common convictions which they share with non-Christians, whether these be adherents of other religions or men without religious affiliation, who care for social justice and for the dignity of all persons, who show forth in many ways their belief in democratic institutions and their integrity as citizens."

F. ERNEST JOHNSON.

Great Man

COUNT ZINZENDORF. *By John R. Weinlick. Abingdon, $4.75.*

THERE is a steadily mounting interest in the history of the Christian church since the Reformation—the publication this year of such books as Frederick A. Norwood's *The Development of Modern Christianity since 1500* and James H. Nichols' *History of Christianity, 1650-1950* is clear evidence of that. But along with such surveys we need more good studies of significant personalities and particular movements if we are more fully to understand some of the recent crucial turns in the long road of church history. John Weinlick's *Count Zinzendorf* deals primarily with an unforgettable and colorful religious leader, but also with the formative period of an interesting religious movement.

Both Zinzendorf and the Moravians had conflicting sides, and much of the book's interest comes from the discussion of this double tension. Mercurial, emotional, restless, Zinzendorf was at once a polished aristocrat and a humble pilgrim. This strange compound of nobility and piety gave him a unique position of leadership among the religious refugees who gathered on his estate early in the 18th century. But the two elements frequently clashed within him and affected his relationships with others. The nobleman moved among peasants: religiously the gulf was often bridged, but socially rarely so. As the refugees—Bohemian Brethren and German pietists—merged to form the Renewed Moravian Church, the influence of the devout count was fixed upon them.

Zinzendorf became both Lutheran pastor and Moravian bishop. He wanted his beloved Moravians to function as religious societies working within the established churches; yet he saw that they also formed a distinctive church with their own history, traditions and orders going back to the times of the martyr Hus. This tension—diaspora versus denomination—decisively influenced Moravian development. Zinzendorf's pietist urge to revivify the state churches and his passion for Christian unity led him to prefer the diaspora approach, and this slowed the development of Moravianism as a church. Yet his remarkable energy, his missionary enthusiasm, his buoyant generosity and his indefatigable journeying were in large measure responsible for the growth of the movement into a denomination. The analysis of this tension casts light not only on the history of the Moravians but also on other aspects of 18th century church history.

This first full biography of Zinzendorf in English is sympathetic but not uncritical. The count's weaknesses and shortcomings are not overlooked. He does come alive in these pages, especially in his earlier years; later he becomes more remote, somewhat less understandable. The treatment of the Moravian movement is likewise appreciative but balanced: the embarrassments are reported along with the achievements. Somewhat more attention to the earlier history of the Bohemian Brethren would have made the story even clearer. But this competent and readable biography, touching as it does on the history of ecumenicity, missions, hymnology and pietism as well as Moravianism, is a useful addition to our literature on Christianity since the Reformation.

ROBERT T. HANDY.

For You?

THE CHURCH FOR YOU. *By H. Robert Smith. Seabury, $1.35 (paper).*

IF YOU are not repelled by the title, prefer light reading and are already attracted to the Episcopal Church, this book will provide many helpful details about prayer-book worship and Anglican beliefs. It contains practical guidance on how to find one's way through the liturgy, sound comments on vestments, ornaments and good manners in church, and an introduction to the creeds. The rector of every suburban parish will know a dozen people who will prefer this book to others in the field. There is no pedantry here and no liturgical obscurantism. There is no special pleading for either the catholic or the evangelical party. There is, in fact, no pleading at all. Neither priest nor prophet speaks out, with the result that the aesthetic attractiveness of the Episcopal Church outweighs its more significant features. Suburbia needs a chapter on how to renounce the world, the flesh and the devil, and a few words on why the burden of its sins is intolerable, before it settles down to enjoy Zion's songs. The book is subtitled "An Introduction to the Episcopal Church." Those who use it will want to recommend a more searching sequel before a prospective communicant makes up his mind.

SAMUEL J. WYLIE.

NEWS of the CHRISTIAN WORLD

Upholds India's Mission Survey

Madhya Pradesh High Court Rejects a Challenge on Commission Inquiry into Foreign Activities

TRIVUALLA, TRAVANCORE-COCHIN, INDIA, April 20.—The committee appointed some months ago by the government of Madhya Pradesh to inquire into activities of Christian missionaries in that state has been collecting evidence and is expected to make its report soon. It has interviewed about 300 persons. Chairman of the committee is M. B. Niyogi, retired chief justice of the Nagpur high court; one of the members is S. K. George, a close associate of the late Mahatma Gandhi who is now a professor at a college in Wardha. Recently a complaint was filed in the Nagpur high court by the Catholic Regional Council, challenging the appointment of the committee as a violation of the fundamental rights of religious freedom granted by India's constitution. Last week two of the judges—one a Muslim, the other a Hindu—dismissed the petition, holding that the inquiry is completely noncompulsory and that in appointing the committee the state government did not act unconstitutionally. However, they said, if compulsory action is taken on the basis of information obtained, the courts will interfere.

Reuther Proclaims U.S. Anti-Colonial

Walter P. Reuther, the United States labor leader, gave expression to his views on a number of occasions during his recent visit to India. In one city he stressed the many things India and the United States hold in common: the struggle against colonialism, belief in the equality of mankind, the gift to the world of two "moral giants"—Gandhi and Lincoln. What the world needs today, he said, is rededication to the principles those men stood for. On another occasion, he explained how U.S. trade unions are independent yet work in cooperation with the government. To a question, he replied that he had worked in Russia and was convinced that though that country has made considerable progress in the economic and industrial field, freedom for the individual simply does not exist there. Addressing labor union members in Bangalore, Reuther declared that overemphasis on military alliances in Asia is not "good sense"; the struggle here, he said, should be in the rice fields, not on the battlefield. On another occasion he observed that the American people as a whole are opposed to foreign colonial domination; he said that he hopes the Portuguese will quit India, as did the French.

Congress Party President All for Prohibition

Speaking at Surat during Prohibition Week, Pres. Dhebar of the Indian National Congress party said that prohibition of intoxicating liquors is a matter of "life or death" so far as the development of Indian society is concerned. He declared that prohibition cannot be successful unless it is made nationwide. Congratulating the Bombay government for sticking to its prohibition policy in spite of loss of income and the difficulties of implementation, Dhebar said that all arguments against prohibition rise from unclear thinking. Among those arguments: illicit distillation is becoming another cottage industry, antisocial elements have entered the picture, police corruption and bribery have increased, the state has suffered from loss of tax income. Dhebar pointed out that the poorer classes have benefited from prohibition and have no desire to see it repealed. He noted that though there have been "processions of the poor" protesting the sales tax and other innovations, there has never been a procession protesting prohibition. There can be no compromise on the issue, he concluded, for it is one of the issues which involve our moral standards and the soul of society itself.

Compromises Heal Some Rifts Over Cultural Identities

A few weeks ago, after the serious riots in Bombay and other regions, it seemed that India might have real trouble maintaining unity in the face of long-standing rivalries between linguistic and provincial cultures. However, strong steps taken by national leaders to resolve differences have now produced a more hopeful atmosphere. For instance, in the Punjab the government has worked out a compromise to heal the differences between the Sikhs, who wanted a separate state with Gurumukhi Punjabi as the state language, and the Hindus, who championed the Hindi language. It has been decided not to divide the state, but to extend official recognition to both languages. The state reorganization bill to be introduced into the national parliament at New Delhi this week retains a proposal to place Bombay city under its own administration, thus cutting it off from the rest of the Maharathi-speaking state. This proposal has aroused protests on the part of the Maharaties. But it is hoped that through discussion a mutually agreed-on solution can be worked out before the bill is adopted. It is revealing that the Communist party has lent active support to the rioters in Bombay and elsewhere who have protested the proposals in the state reorganization plan.

Manikam Returns from Three Weeks in China

Bishop Rajah B. Manikam returned to Madras early in April from his three-week visit to China. He is the first Christian of any nationality to be invited there by the Protestant churches. He visited Shum-Shun, Canton, Peking, Nanking, Janchow, Hankow and Wuchung, preached in many churches, and attended the All-China Protestant Conference at Peking March 15-23. He had an hourlong interview March 22 with China's prime minister, discussing religious freedom and the future of religion in China.

P. OOMMAN PHILIP.

New Ecumenical Review Published in Beirut

A new ecumenical review, *Bulletin d'Orientations Oecumeniques,* has appeared in Beirut, Lebanon. Among contributors to the first issue are Orthodox, Protestant and Roman Catholic Christians.

Students 'Yearn For Vital Faith'

So Delegates to Annual New York S.C.M. Meeting Are Told—Mackay Presents Rauschenbusch Lectures

SYRACUSE, N. Y., April 25.—The annual dinner of the New York state Student Christian Movement, usually held in New York city, was moved to Syracuse this year. It brought together upstate friends of the movement, including representatives from the colleges in the central part of the state. Harry Bertrand Taylor, pastor of the Presbyterian (U.S.A.) Church of the Covenant in Cleveland, was the main speaker. Dr. Taylor, whose church, across the street from Western Reserve University, is the center of an extensive student program, said the old cynicism that characterized students a few years ago has been succeeded by a great yearning for a vital faith. Students of today also recognize the relevance of the church, he asserted. They realize that religion must have institutional expression and want a church which is radical in the best sense of the word. He pointed out the indebtedness of the ecumenical movement to the Student Christian Movement, noting that leaders like William Temple and W. A. Visser 't Hooft were products of the S.C.M., which first introduced them to the idea of worldwide Christian unity. Malcolm E. Peabody, bishop of the Episcopal diocese of Central New York, presided at the dinner.

Council Asks Sensitivity To Racial Tensions

Following the April meeting of the board of directors of the New York state council of churches, a statement on race relations was released by David S. MacInnes, executive of the Presbyterian, U.S.A., synod of New York and president of the council. It urged that "justice and equality be sought vigorously through reconciliation accompanied by love and understanding" and commended "those individuals and groups—white, Negro and biracial—which have resisted the demands of mob passion and blind emotionalism." "We are conscious of our own shortcomings," the statement said. "Nevertheless we feel compelled to speak out emphatically and without qualification against the un-Christian practices that have divided society along lines of race and color." The council called upon every local church "to be sensitive to its own responsibilities and opportunities in the light of the current racial tensions and to pray that people will apply Christian understanding, patience and forbearance as a more inclusive Christian fellowship leads the way to a more Christian society."

Mackay Gives Rauschenbusch Lectures

John A. Mackay, president of Princeton Theological Seminary, was the Rauschenbusch lecturer at the 26th annual convocation at Colgate Rochester Divinity School, which for the past few years has been held in cooperation with the state council of churches. Lecturing on "Men, Freedom, and God," Dr. Mackay called our present era

one of "unprecedented thralldom." Millions of people in the free world are in bondage to false ideas, he said, one of which is the uncritical assumption of Americans that the supreme national good, and so the ultimate aim of our foreign policy, is the security and welfare of the United States. He held that this has made us more interested in Americans than in human beings. He considered it legitimate for a nation to be concerned about security and welfare, but perilous for a country so to absolutize the idea as to lead it to condone tyranny in other parts of the world. Wilhelm Pauck, church historian at Union Theological Seminary, New York city, gave the Ayer lectures on "The Protestant Reformers' Understanding of Religion." Robert J. McCracken of Riverside Church in New York was convocation chaplain.

Cites Need for Extended Adult Education

The climax of a three-day meeting, in Syracuse, of the New York state association of public school adult educators was an address by Paul L. Essert, professor of education at Columbia Teachers College. Dr. Essert predicted that adult education in the future will be conducted in full-time free day and evening schools. Every city of 100,000 population, he said, ought to have at least one school for adult education, completely free and accessible. A school of this kind, he suggested, could serve purposes such as diffusing a knowledge of scientific research which can improve the health, economy, education and government of a community; counseling adults and enlarging their conception of the meaning of the good life; helping people make occupational adjustment to rapid changes brought about by atom-powered industry; training vast numbers of volunteers needed to maintain community services. The financing of such a school, in Dr. Essert's opinion, might come from the local community, the state or the federal government.

And So Forth

A recent survey conducted by the Buffalo council of social agencies showed that 73.5 per cent of the children and youth aged 5 to 17 who come to the attention of the courts are not affiliated with any supervised leisure-time program.

Archbishop Michael, one of the presidents of the World Council of Churches, presided at ground-breaking ceremonies for the new building of the Greek Orthodox Church of the Annunciation in Rochester.

Charles Hanna, for many years pastor of the First Presbyterian Church of Potsdam, N. Y., has resigned to go to Greece where he will become pastor of the American Church in Athens.

The Barnabite Fathers, who came to the Buffalo diocese three years ago, have announced a plan to build an "outdoor cathedral and shrine" on a 15-acre tract in Lewiston not far from Niagara Falls. Statues of the patron saints of various countries will eventually be placed in niches along the outdoor aisles as a symbol of America's desire for peace with all peoples. The project will cost $500,000.

For the first time since the end of World War II the population of our state's mental hospitals has begun to show a decline. During the past decade the number of patients had risen by about 2,000 every year, but the year ending March 31 showed a decrease of

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500, to 92,916. Dr. Paul H. Hoch, commissioner of mental hygiene, says there has been no essential change in the number of admissions, but releases have increased, a development he attributes to use of the new tranquilizing drugs. WALTER D. CAVERT.

Fund for Families of 'Five Missionaries' Grows

Pres. V. Raymond Edman of Wheaton College, Wheaton, Ill., reports that donors from around the world have thus far given over $50,000 to a fund for the widows and children of the five missionaries slain in Ecuador early in January.

Finnish Baptists Mark Centennial

Baptists in Finland this year are celebrating the centennial of the founding of their church, in the Aland islands. One speaker at the centennial observance will be R. Paul Caudill of First Baptist Church, Memphis.

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Synod of Borneo Charts Future

Cultural Minority, Handicapped by Vast Distances, Transportation Lack, Sets Itself a Challenge

DJAKARTA, INDONESIA, April 26.—At its annual synod meeting in Kuala Kapuas April 15-22, the Evangelical Christian Church of Kalimantan (Borneo) gave major attention to adjustments required by the transfer to it of the Basle Mission's institutions, including schools and hospitals. The synod adopted a new church order expressing the distinctive characteristics of the community, and a new liturgy designed to provide suitable worship materials for the membership. E. Saloh was re-elected president, with Chris Kiting, who recently returned from study in Switzerland, as general secretary.

The 31,783 members of this church are primarily Dayaks. They constitute the majority of the Protestant Dayaks, the only competition coming from the Pentecostals (1,000 members), the Bethel Mission (500), the Seventh-day Adventists (70) and the True Jesus Church (60).

Transportation a Problem

This small Protestant community is scattered over a vast water-jungle area among a population that includes 2 million Muslims, an equal number of animists and 1 million Buddhists. Having themselves emerged from animism these Christians understand the animistic groups and regard them as a great evangelistic challenge. But their plans to reach them with the gospel are handicapped by lack of resources.

The synod desperately needs means of transport. The 200 congregations, divided into 26 circuits, are accessible for the most part only by boat. The winding rivers offer only slow and irregular commercial transportation, and many are so shallow that they can be navigated only by very small boats. The synod operates one small motorboat, but needs many more. Last year the Indonesian Council of Churches requested the World Council of Churches to provide funds to buy 10 outboard motors for the synod. Those motors are a must if the synod is to establish adequate contact with its membership and extend its witness to non-Christians. The wilderness back from the rivers is extensive and hard to penetrate. Christian and Missionary Alliance workers stationed in the mountains north of the area served by the synod must spend up to 50 days traveling between their posts and the coastal cities. Transportation difficulties mean that some of the pastors who attended the April synod meeting will have to be away from their congregations for weeks or even months.

Medical Services Needed

A second priority on the list of the synod's needs is medical assistance. Before the war the church operated an 80-bed hospital at Kuala Kapuas. But since the synod no longer has staff or resources to operate the hospital it is now administered by the government. Dr. Klokke, recruited by a Dutch mission board, has been assigned by the government to the hospital. He addressed the synod

meeting, stressing the church's responsibility to help meet Borneo's health problems. The synod does operate a six-bed maternity clinic at Barimba and has drawn plans for another in Bandjermasin. It has appointed a health commission to study Dr. Klokke's recommendations and see what can be done to implement them. Just now a young Dayak is studying in Jogjakarta, preparatory to matriculating in the university's medical department. He will be the first Christian Dayak physician.

Educational Opportunities

The third priority is theological training. The synod has a theological school in Bandjermasin offering a four-year course after nine years of preparatory work. Thirty-seven of the pastors active in the service of the church are graduates of that institution, though much of the district work is carried on by untrained evangelists. The school now has 15 students enrolled, and a new class will enter in August. Two of the four fraternal workers assigned to the synod by the Basle Mission are on the faculty.

While most of the educational work formerly done by the church in Borneo is now carried on by the government, the synod continues to operate a few institutions. It has one primary school with 135 pupils and 6 teachers, a lower middle (normal) school with 72 pupils and 6 teachers, three lower middle schools with 374 students and 27 teachers, and one upper middle school with 26 students and 6 teachers. Although this record is unimpressive when compared with church-sponsored educational work in the predominantly Christian areas of Indonesia, it represents a gigantic undertaking for a synod so understaffed and so inexperienced, particularly in view of the opportunities and responsibilities confronting it.

Aiding Rural Reconstruction

One of the synod's most significant current undertakings is the rural reconstruction project carried on by its social commission. Mr. Flach, one of the fraternal workers, supervises an experimental farm on which nine young people study and engage in practical work. After their training period they return to their villages, to be replaced by other students. Rice, corn, potatoes and poultry are raised on the farm. Last year the operations brought a profit of 14,000 rupias (about $2,100)—almost enough to pay the salaries of the two top synod executives.

Slowly but surely Kalimantan is becoming a self-conscious part of Indonesia and of the world. Gone is the "wild man of Borneo"—an outdated caricature of these people. The church is one of the great cultural, social and economic factors helping to shape the area's future. To help its members help themselves to Christianize the people of the vast jungles is a challenge to the other churches of Indonesia—and of the world.

WINBURN T. THOMAS.

National Lutheran Council Offers Welfare Tour

The National Lutheran Council's division of welfare is sponsoring a study tour in Europe July 7-Aug. 17 under the theme "The Church and Social Welfare." Visits will be made to church welfare leaders and institutions in nine countries. Information can be obtained from the division at 50 Madison Ave., New York 10, N. Y.

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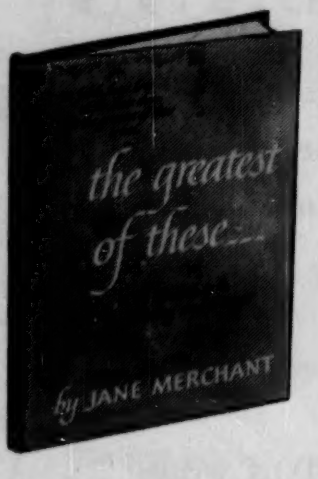

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Westminster Has New President

Methodist Seminary Will Move to the Campus of American University in Washington, D. C.

WASHINGTON, D. C., May 8.—The inauguration of Norman Liebman Trott as seventh president of Westminster Theological Seminary marks the first important step toward development of far-reaching plans to make American University here a great Protestant educational center under auspices of the Methodist Church. Westminster, now located on the campus of Western Maryland University at Westminster, Md., will move to a nine-acre tract on the American University campus in the fall of 1958. On the opposite side of the campus, a new Sibley hospital will be erected to replace the inadequate buildings the hospital now occupies in the inner city. In addition, the university has plans for a school of international service.

Calls for Ethical as Well As Spiritual Revival

In the main inauguration address Pres. Henry P. Van Dusen of Union Theological Seminary, New York city, pointed out that while religion is gaining ground in contemporary America, morality is steadily losing ground. "Either there will be ethical renewal to match the current spiritual awakening—moral revival flowering from religious revival, or the latter will fritter out into futility," he said. "The religious boom is burgeoning most powerfully beyond the territories of what we may designate respectable, conventional ecumenical Protestantism, certainly outside the sanctuaries of our churches. [It is for us] to be alert, expectant and receptive, to discern every fresh movement of the living, confounding, uncontrollable spirit of God in his sovereign unpredictability."

Westminster Hopes to Serve Capital's Negroes

Pres. Trott made clear in his inaugural address that as the seminary begins its work in the nation's capital, it will be mindful of the fact that over 40 per cent of the district's population is Negro. The seminary's doors will continue to be open to Negro students. "The day must shortly come when the Protestant church moves from the rear guard in this area of Christian decision to a position at least near the main body of concern," said Pres. Trott. "The seminary can help the Negro obtain that emancipation our nation bled to give him." Pointing out that the Methodist Church needs a minimum of 2,800 new pastors a year, Bishop Donald H. Tippett of the San Francisco Methodist area declared in his charge to the new president that Westminster should plan for a student body of at least 325.

Hold Sixth Washington Pilgrimage

The sixth annual Washington Pilgrimage brought around 200 people from more than 30 states here April 27-30 "to better understand our nation's religious heritage." The District of Columbia commissioners declared the period "Washington Pilgrimage Days." The organization's "clergy churchman of the year" award went to Evangelist Billy Graham. Mrs. James D. Wyker, former president of United Church Women, received the "churchwoman of the year" award; Paul D. Babson of Boston, the "lay churchman" award. The "faith and freedom in journalism" citation went to Kenneth Dole, religion editor of the *Washington Post and Times Herald*.

Church Federation Protests Statement of D.A.R.

The 36th annual dinner meeting of the Washington federation of churches, held in newly dedicated First Baptist Church, was attended by 470. Albert P. Shirkey, minister of Mount Vernon Place Methodist Church, was re-elected president, and Judge Luther W. Youngdahl was named chairman of the churchmen's committee. Etta Mai Russell, director of the federation's department of united churchwomen, will retire June 30 after 21 years of service. The federation's board of directors has authorized the executive secretary to write to the Daughters of the American Revolution asking for an explanation of remarks made by Herbert A. Philbrick, former FBI counterspy, at the recent D.A.R. convention here. Philbrick declared that "there are more names of ministers than any other profession on the list of Communist supporters in this country," and challenged his listeners to "protest this to your religious leaders." Now the D.A.R. is to be challenged on his statement.

And So Forth

Victor Reuther, administrative assistant to the president of the United Auto Workers, addressed a recent meeting of the Washington ministerial union. Answering a question on the labor practices of the churches, Mr. Reuther said he felt church members should be made aware of the "generally low wages and salaries of people employed by the churches." He pointed out that local congregations lag far behind the ideals expressed in church conventions.

Albert Outler, professor of theology at Southern Methodist University, Dallas, Tex., was speaker in the 12th annual lectureship sponsored by the Howard University school of religion, Virginia Theological Seminary (Episcopal) in Alexandria and the local federation of churches. Under the title "The Authority of Christian Tradition" Dr. Outler dealt with problems facing the ecumenical movement. FREDERICK E. REISSIG.

CORRECTION

An error in editing the Alabama newsletter in the May 2 issue left the impression that Rev. Martin L. King, Jr., *and* 90 other Negroes were convicted and fined for their part in the Montgomery, Ala., bus boycott. Only Dr. King was convicted; the others were *indicted*.

Disciples Launch Historical Society Headquarters

On April 25 cornerstone-laying ceremonies were held for the new Disciples of Christ historical society's memorial building in Nashville, Tenn. The $900,000 structure was made possible by a gift from the Phillips family of Pennsylvania as a memorial to Thomas W. Phillips, a leading Disciple author and churchman (1835-1912).

Dutch Reformed, Lutherans 'Talk'

Committee from Netherlands Churches Presents 'Consensus' on Pulpit Exchange and Sacraments

BEVERWYK, HOLLAND, May 3.—The Lutheran-Reformed committee which began talks on pulpit exchange and intercommunion in June 1953 has arrived at a consensus. The agreement was accepted by a large majority at the recent meeting of the Dutch Reformed synod; the Lutheran synod will consider it at its meeting this summer. Should the Lutheran synod also accept, the consensus will go to the Dutch Reformed presbyteries; if a majority of these approve, the decision of the synod will become final. The Dutch Reformed Church has 2,007 congregations with about 3 million members. The Evangelical Lutheran Church in the Netherlands has about 70,000 members in 52 congregations and 10 branch congregations, served by 67 pastors.

Present Views on Holy Communion

The chief difference between our Lutheran and Reformed churches has always been on the function of the holy communion. The consensus deals mainly with this point. It sets forth that: Both churches confess that the goal of the true church of Christ is the pure preaching of the gospel and the pure administration of the sacraments. Both hold that the administration of word and sacraments is an act of Christ toward his church, through the Holy Spirit. Both hold that the sacrament, with its material elements, underlines the incarnation. Both confess that the presence of the Lord in and by the sacrament is real; as to "how?" both acknowledge that this question demands theological rethinking. From the Lutheran viewpoint, Christ is present by his own grace and power *in forma servi;* from the Calvinist, he is present in and by the Holy Spirit. These and other controversies would seem to indicate an absence of consensus—but it must be remembered that Martin Luther coined his theses to oppose the extreme spiritualists of his day, and Calvin spoke out to oppose Roman Catholic sacramentalism. Both churches are at one in confessing that the blessing and the fruits of partaking of holy communion are the work of the Holy Spirit.

Fundamentalist Churches Reject Approach

The synod revealed that it had received a letter from the Gereformeerde churches' (fundamentalist) synod rejecting the proposals for discussions made by a "commission of contact" for the two groups. It explained that the Gereformeerde churches do not want conversations formally continued; they want only "occasional contact." Further, the letter rejected a proposal for exchange of delegates at the annual synod meetings.

Synod Calls for Sympathetic Look At Women's Role in Church

In the Dutch Reformed Church, women are not yet eligible to hold all church offices.

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N. Y. 16

Although the majority of the Dutch Reformed Synod has approved opening all offices to them, a majority of the presbyteries have opposed the proposal. [See The Christian Century for Aug. 4, 1954.] This year the General Synod adopted the following motion by a vote of 36-16: "The majority of the General Synod is of the opinion that all church offices should be open to women members. The synod, however, has not planned necessary corrections in the order of the church, because a majority of the presbyteries failed to approve the proposal. To deepen its judgment, the synod has appointed a committee which within a year will draw up a report dealing with the exegetical and dogmatic problems, so that the church as a whole will be able with greater readiness to open all offices to women. The synod summons the church and all members to continue to seek, in common deliberation, what is God's will in this matter, as expressed in Scripture."

Issue Statement on 'How Can We Serve Peace?'

In an attempt to answer the question "How can we serve peace?" the General Synod issued a statement pointing out that supernationalism of any kind is idolatry and urging that true stewardship requires us to extend aid to refugees and to people in underdeveloped countries. The statement declared that to seek "peace in righteousness" involves insisting that it is sin to trust in military force alone, protesting against racial segregation, warning against political intimidation, standing for social justice and political freedom, and praying for all who suffer injustice.

Dedicate Church for Dutch Living in Stockholm

In Stockholm, Sweden, a Protestant church has been dedicated for the use of Netherlanders living there. On its rolls are adherents of churches which in the Netherlands differ considerably from each other. In the dedication ceremony Herbert van Tongeren, a Mennonite and the first minister, received the "laying on of hands" in the building of the French Reformed congregation. The ordaining ministers were the president of the Netherlands Reformed Church, four pastors of the Swedish Lutheran Church and the local French Reformed chaplain. The Lutheran bishop of Stockholm was represented. The service was conducted in Dutch, French and Swedish.

And So Forth

Princess Beatrix, oldest daughter of Queen Juliana, was recently admitted on confession of faith to membership in one of the Amsterdam Dutch Reformed churches.

W. A. Visser 't Hooft, general secretary of the World Council of Churches, addressed the Netherlands Student Christian Movement's 60th anniversary observance held in the cathedral church in Utrecht.

The interchurch committee for radio and television on April 22 launched the first of a series of televised broadcasts of church services. The initial presentation came from Overschie.

O. Noordmans, a great theologian who had a deep influence on students and a "church father" for this generation and many generations to come, died recently at the age of 84.

J. O. Nobel.

Cites Protestant Integration Lag

Gallagher Tells Municipal Employees the Catholics Have Better Record—Melish Case Drags On

New York, May 7.—Protestants lag far behind Roman Catholics in eliminating the "caste system" in congregations, Pres. Buell G. Gallagher of the City College of New York, an ordained Congregational Christian clergyman, said in his address at the 16th annual communion breakfast of the municipal welfare department's St. George's association, a Protestant group made up primarily of civil service employees. Noting that there are 300,000 Catholic as against 6 million Protestant Negroes, Dr. Gallagher said that 99.6 per cent of the Protestant churches are racially segregated, while in one-third of the Catholic churches Negroes go to mass along with white parishioners. "Is not a century of caste a long enough period during which to hesitate on the doorstep of democracy?" he asked. "Deep down within themselves, the defenders of white supremacy know they are wrong in carrying on the struggle against the inevitable."

No Peace Yet at Holy Trinity

The Protestant Episcopal diocese of Long Island has termed invalid the election at Holy Trinity Church, Brooklyn, of six vestrymen in favor of continuing William Howard Melish as supply priest in spite of accusations that he is pro-Communist. [See The Christian Century for Feb. 1, p. 153, and March 28, p. 400.] The election took place April 2 at the annual congregational meeting, during which some of the 300 persons attending walked out. About 200 of those who remained voted for the pro-Melish vestrymen. Now a principal issue in the long-standing controversy is whether the meeting was legally adjourned while the voting was in process. A motion to adjourn was put by Lewis G. Reynolds, senior warden and anti-Melish vestryman, and a voice vote was taken amid shouts and catcalls. Melish's supporters, contending that the motion and adjournment were invalid, then went on to elect the six new vestrymen. A statement by Archdeacon Charles W. MacLean, administrator of the diocese, reports that the diocesan chancellor, Hunter L. Delatour, has ruled that the old vestry must continue to function, since "the rump session held after the legal adjournment had been voted was entirely irregular." The old vestry had eight anti-, three pro-Melish members; the new, two anti, nine pro.

Melish's Right to Serve as Supply Priest Upheld

On April 26 the appellate division of the Brooklyn supreme court handed down a decision approving Mr. Melish's right to serve as supply priest at Holy Trinity. This decision upheld a previous ruling denying an application for a temporary injunction to restrain Melish from conducting services at the church. Pending now in the same court is an application for a permanent injunction against Melish. A judicial inquiry into the priest's conduct is being made by Frank

Sincerbeaux, advocate of the ecclesiastical court of the diocese. And so the dreary affair drags on. Meanwhile it has been announced in Paris that Melish has been awarded one of four "international peace prizes" by the World Peace Council, meeting in Stockholm. In his April 29 sermon, he indicated that he would accept.

And So Forth

Eighty-nine church-related colleges and universities will share in the over $1 million aid-to-education program announced for 1956 by the United States Steel Foundation. Of the institutions, 57 are Roman Catholic, 20 Protestant and 2 Jewish. Grants will be given, in all, to over 500 U.S. colleges, universities, technological institutes and medical schools.

Thirteen half-hour films portraying the work of the Protestant Episcopal Church were released to television stations across the country May 1. Some show work of the church abroad; others depict projects in U.S. industrial and rural areas, among Indian Americans, with construction workers and on college and university campuses.

Vassar College's annual campus conference on religion was held April 22-24. Religious leaders conducting chapel services and participating in panel discussions on the campus at Poughkeepsie were Prof. Abraham Joshua Heschel of the Jewish Theological Seminary here, Prof. Paul Louis Lehmann of Princeton Theological Seminary, Fr. John Courtney Murray of Woodstock College, Woodstock, Md., and Prof. John Oliver Nelson of Yale University divinity school. The topics: "Barriers to Belief," "God's Design and Man's Desires," "Means to Mature Belief" and "The Relevance of Religion to College."

EVERETT C. PARKER.

Pomona Valley Holds Festival Of Faith 'for Peace'

Representatives of seven world faiths joined in the "festival of faith" sponsored by various groups in California's Pomona valley Sunday afternoon April 22 in Bridges auditorium, Claremont. Adapted in part from the religious festival which preceded the United Nations 10th anniversary assembly in San Francisco last fall, the service featured prayers and readings from Baha'i, Buddhist, Christian (Protestant and Orthodox), Confucian, Hindu, Jewish and Muslim sources. Throughout, emphasis was on the resources offered by religion for lasting peace, and prayers asked divine guidance for the work of the United Nations. The invocation was given by Episcopal Bishop William P. Remington; the responsive reading (a petition for peace in love) was led by Maurice Dawkins, minister of the People's Independent Church of Christ and president of the International Council of Community Churches; addresses were given by Gov. Goodwin J. Knight of California and by K. C. Wu, former governor of Formosa. There was a place on the program for silent prayer and meditation (with prayers from each of the religions represented printed on the program) and for presentation of resolutions adapted from official statements on peace by those groups. Hymns were led and anthems sung by a 150-voice interfaith choir. Around 2,500 people attended the service, which was designed as a "grass-roots" effort to further worldwide understanding and focus attention on common religious aspirations for peace. Costs were met by a fund assembled before the service was held. During the afternoon a special collection was taken for the International Children's Fund; it netted $1,100.

Boost Native Education

Southern Rhodesia Announces Five-Year Plan of Expansion, Improvement

UMTALI, SOUTHERN RHODESIA, March 28. —Although Southern Rhodesia is a part of the Central African Federation (along with Northern Rhodesia and Nyasaland), its native affairs administration is, under existing agreements, still its own territorial responsibility. Prime Minister Garfield Todd has just announced the program which the department of native education expects to put into effect between now and 1960.

During the past few years the African population has increased rapidly to over 2 million—the result to a great extent of improved health services offered by the government. This increase has put a heavy burden on the Southern Rhodesia treasury as it seeks to provide adequate educational facilities for African children. In 1956, $4,480,000 will be spent for this purpose. The new plan announced by Mr. Todd calls for total expenditure over the next five years of $35 million. The direct tax of $2.80 paid by every male native over the age of 16 is to be doubled; so the African people will be making a further contribution to their own development of around $1.4 million a year. This sum will supplement other funds designated for education, agriculture and other avenues of native development. At present one-third of Southern Rhodesia's revenue is spent on services for Africans.

Primary education for Africans is at pres-

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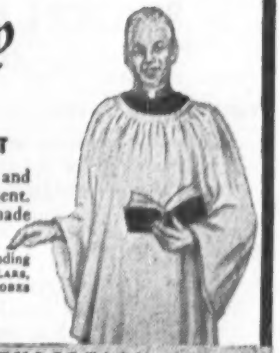

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ent carried on through a partnership of natives, missions and government. Parents of the pupils build the schools and houses for the teachers, and in some cases pay fees besides. The missions engage the teachers, supervise the work done in the schools and help maintain the buildings. The government pays the teachers' wages, makes travel and supervision grants to the missions, and gives an "equipment" allowance of 42 cents per pupil annually. It also issues approved syllabuses for courses, and its officers inspect all the schools.

The lower primary schools provide the first five years of native education; the higher primary schools, three years additional. The secondary schools offer academic courses leading to the Cambridge certificate, industrial courses in agriculture and carpentry, and teachers' training courses on two levels: one for students expecting to teach in the lower primary schools, the other for those who will teach in the higher primary schools.

Teachers Needed!

The greatest need is for more trained teachers. There are now 2,556 primary schools with 313,403 native pupils enrolled. To serve these schools there are 8,800 teachers, of whom 4,750 have never had teacher-training courses. Hence instruction in the primary schools as a whole is extremely inadequate.

As part of its five-year plan, the native education department hopes to train a total of 4,000 teachers for the lower primary and 1,000 for the higher primary schools. (There are now 286,000 pupils enrolled in the lower schools, only 23,000 in the higher.) This will increase the percentage of trained teachers from 36 to 75.

In 1955 the 24 mission training schools turned out 450 teachers. They plan to increase enrollments in accordance with the government's plan to add to the ranks of teachers for the lower primary schools. Two government schools will also train teachers for these grades; one is already established in Umtali and another will soon be opened in Bulawayo. One government and 14 mission schools now offer training for teachers in higher primary schools. The government plans to open more government schools for this purpose: one in 1957, another in 1958, a third in 1959.

Industrial Training

Two government industrial schools and a number of mission institutions offer instruction in carpentry, building and agriculture. Another government school of this type will be opened in 1958. That year also a three-year course in electrical mechanics will be started, with a Cambridge certificate from a secondary school as an entrance requirement.

To handle this expansion in native education it is proposed that new posts be created: chief education officer and associate officers for building maintenance, plans and sites; for examinations; and for guidance of mission centers launching secondary schools.

All this development is based on the proposition that education is the key to the advancement of the African people.

FRANK T. MEACHAM.

Report New Restrictions on Colombian Protestants

New restrictions on Protestants are listed by the information service of the Colombian Evangelical Federation. A government decree issued in January forbids them to meet for worship in private houses; services may be held only in chapels and churches designated for that purpose. In no Evangelical sermon may there be anything which might be construed as "attacking the official religion of the nation—Roman Catholicism." On New Year's Eve nine Protestants who had taken part in a service in the house of the Lutheran mission at Parba were arrested and imprisoned, later fined $110. Being unable to pay the fine they were held in prison Jan. 2-20. Petition of a Lutheran of Bogotá

Middle East Tensions

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for admission to the Colombian Teachers College was rejected on the ground that the institution was oriented in accord "with the ethos of the Roman Catholic Church." All Evangelical missionary activity has been forbidden in two districts of Bolfvar province since mid-January, on the ground that "those mission regions are reserved for the Roman Catholic Church." In Playitas, near San Martín de Loba, police banned the Evangelicals' Christmas service and closed their chapel. The pastor was arrested, but after intervention by a number of persons he was freed.

The Church Roll

The National Council of Churches' department of American communities overseas announces three new pastoral arrangements. Herman F. Allen, pastor of Calvary Presbyterian Church, Berkeley, Calif., will go to the Community Church of Teheran, Iran. He succeeds Leon A. Dickinson. S. Allen Watson, executive director of the Elgin, Ill., council of churches, becomes the first full-time pastor of the Union Church of La Paz, Bolivia. Charles B. Hanna of the First Presbyterian Church at Potsdam, N. Y., goes to the American Church of St. Andrews in Athens, Greece, where he succeeds George Wilson, formerly of the International Church in Bangkok, Thailand, who has filled the St. Andrews pulpit the past year.

David J. Maitland, who has been teaching at Union Theological Seminary, New York city, while working on his doctorate, has been appointed chaplain and assistant professor of religion at Carleton College, Northfield, Minn. He succeeds David M. Stowe, who is taking a post with the American Board of Commissioners for Foreign Missions.

Frederick M. Otto, pastor of St. Mark's (United) Evangelical Lutheran Church at Fremont, Ohio, has been named by the Lutheran World Federation to a two-year term as its Lutheran World Service representative for Berlin and the churches of eastern Germany.

John Howland Lathrop, minister of the First Unitarian Church, Brooklyn, N. Y., has been chosen to receive the annual Unitarian award for distinguished service to the cause of liberal religion. He will be the eighth recipient and first in the active ministry to be so honored.

John W. Thomas, associate director of the American Baptist Convention's Ministers and Missionaries Benefit Board, will direct the convention's lay development program to be introduced at its annual meeting in Seattle in June.

Winners of the 1956 Christian Citizenship Award Contest sponsored in the U.S. and Canada by the International Society of Christian Endeavor were Pauline C. Webster of Braintree, Mass., in the "high school and below" division, and Nelda Jean Thomas of Houston, Tex., in the "out of high school" division.

Walter Tong, candidate secretary of the American Board of Commissioners for Foreign Missions (Congregational Christian), has been appointed director of Church World Service in Formosa. Mr. Tong was formerly a missionary to the Philippines.

Recent deaths in the field of religion: Fritz Polack, German Y.M.C.A. worker who was chairman of the executive committee for the World Alliance of Y.M.C.A.s' work with refugees and migrants, on April 7. . . . Johannes Busch, German Y.M.C.A. leader and famous as a fighter in the church struggle against nazism, on April 15, at the age of 51. . . . Winfield Edson, pastor of First Baptist Church, Long Beach, Calif., and president of the American Baptist Convention in 1953, on April 19, at the age of 48. . . . Gordon K. Chalmers, president of Kenyon College (Episcopal), Gambier, Ohio, on May 8, at the age of 52.

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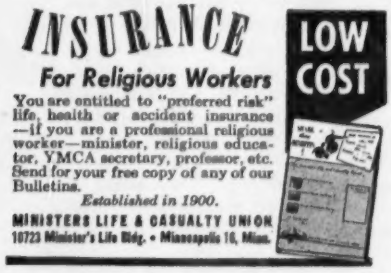
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"Streak of skepticism"

CHAD WALSH, amongst the many salubrious sentences in his *Episcopal Churchnews* article, "Re-enter God," includes this thought stimulant:

"A Christian need not hesitate to acknowledge a streak of skepticism in his own nature: it helps keep his Christianity as Christian as possible."

This of course is the perpetual theme of EPISTLE TO THE SKEPTICS[1] by Dr. Walsh's Beloit colleague, David Wesley Soper.

EPISTLE is proving itself a thorn in the side for two groups of dogmatists — the unskeptically skeptical and the irremediably fundamentalist. To the rest of the Christian spectrum, EPISTLE is proving itself one of the most fruitful discoveries of this publishing year — for pulpit and pew alike.

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EPISTLE is a tonic for questing believers, a jolt to dogmatics whether skeptics or believers, a sheer delight to every thoughtful Christian . . . definitely *not* recommended to those for whom thinking is a burden.

Equally exciting to those for whom thought is an integral part of the spiritual life is Jack Finegan's latest book, BEGINNINGS IN THEOLOGY[2]. It divests theology of its dusty trappings that shroud the study of God from the vision of too many laymen . . . and offers numerous germinal ideas for sermons and discussions to those who move with ease among the most abstract concepts.

All the cardinal Christian ideas, from "How do we know God?" to "The hope of the Church," are discussed plainly and with a fresh view. When you read BEGINNINGS you will understand why W. E. Garrison told *Christian Century* readers that Dr. Finegan is "one of the liveliest personalities and one of the most zestful writers on the practical problems of present-day religious living that one could imagine."

BEGINNINGS IN THEOLOGY, says the Methodist Student Movement *Bulletin*, is "clear, readable, stimulating. This is theology for everyman." *Broadman Book Talks* editor, William J. Fallis, says that it is "objective . . . logical . . . a most helpful contribution to the layman's understanding of theology." In *World Outlook*, C. A. Lemmon calls it "a masterpiece." You'll agree with all three. J.R.B.

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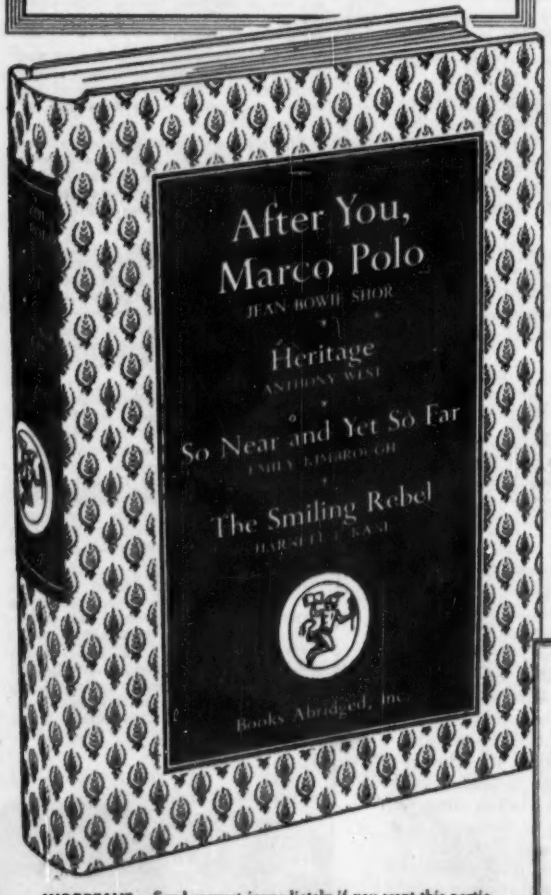

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